

BLUE GRASS BLADE.

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

VOLUME XIV. NUMBER 17

A. T. Parker

High and Ashland East Side.



WOMAN AND THE BIBLE

A LANCE BROKEN ON BEHALF OF WOMAN.

BY JOSEPHINE K. HENRY

"All the wisdom of Vedas, and all that has been written in books, is to be found concealed in the heart of a woman."—Vedas.

"When women are honored the divinities are content!"—Parsee Bible.

The object of this pamphlet is to arouse the latent power of thought in the minds of women, that they may read the Bible for themselves, put their own interpretation upon it, have the courage to express their opinions about its teachings, regarding their sex, without any interference, influence, or interpretation from the clergy—save a few texts that are worth thread bare the Bible is a sealed book to woman kind.

If the Bible says what it means, and means what it says, the woman of ordinary mentality will discover that in the part of the Holy Book which is devoted to her sex, she will find horrors, terrors and obscenities that she had never dreamed of which her clerical teachers had never told her of, and that much of the teaching from the pulpit regarding women is not true.

Women are a very small factor in Holy Writ, as but one-eleventh of the Bible refers to them at all, and in the interest of justice and good morals it is a pity much of that was ever written.

The Bible estimate of woman is summed up in the words of the President of a Presbyterian Theological Seminary in his address to a class of young preachers. He said: "My Bible commands the subjection of women forever;" that man had searched the scriptures and found out what they taught.

The Bible says: "A tree is known by its fruit," ye this tree is carefully pruned, watered, and tended as the "tree of life" whose fruit in the word of God is the "bloody husband." Abraham stoned Hagar and his child into the desert, and pocketed twice over the gains from his wife's prostitution. Lot and his daughters, Judah and his daughter-in-law, Anan, Tamar, the wife and his concubine, David and Bathsheba, Solomon in the sewer of scum, Jacob, Saul, Rahab, Abiluth, Mary of Bethlehem, Mary Makabala, and a host of other Bible figures.

These faces beside the man and woman, Hector and Andromache of the "Iliad," who called upon the immortal gods to bless their child of love. Isis and her son Horus, Davak and her divine child, Christians, the Vedic Virgin Indrane, the mother of the Savior god Indra, Pandora, Protagena, Plotina, Cornelia and Penelope and a host of the noble and virtuous of Pagan history.

Prove by comparing these with the position of woman in Christendom, that woman owes all that she is to the Bible.

There were grand and noble women and men in the Pagan world, ten centuries before the laws of Moses or Christ were promulgated.

Women will lay aside their religious bigotry, they will discover that our boasted Christian civilization literally puts into practice, the crimes, the Bible records against their sex, and how well it is being done, the press attests, as never in the history of the world were such atrocious crimes committed against maidens, wives, pregnant, insane, and aged women.

As the Bible is said to be the guide for American civilization no wonder we have carnival of blood curdling crimes of every description.

In the tenth commandment Exodus 20:17, she is clasped with the ox and the ass; she is "given away" as a sheep at the marriage altar, and cursed in maternity. Psalms 51:5 says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Surely there is nothing elevating about that to woman. This declaration puts the brand of infamy upon every woman that ever bore a child.

The wife who places her destiny in the keeping of the father of her children, bestows upon him the wealth of her affection, who goes "down into the valley and shadow of death" to bear the blood and name of her husband to conquests, yet undreamed of, and to generations unborn, is by di-

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arrived in the Garden of Eden, and the next greatest event was Eve's establishing the educational system of the world.

No Eve, no race; no eating of the apple, no knowledge. According to the Bible if the daughters of men were "fair to look upon" they were acceptable to the "sons of God." There is not a hint that virtue, industry, intelligence or domesticity were shining qualities of Bible women.

The first compliment on record is that of Abraham when he said to Sarah: "Behold now, I know that thou art a fair woman to look upon," and Sarah might have been "fair to look upon," but she was not obedient but on the contrary Abraham was always "obedient" and hearkened unto the voice of his wife.

Abraham asked his wife Sarah to pack herself off to his sister, and she did so, not because she was obedient to her lord and master," but because she had a good time attracting the attention of kings, couriers and nobles.

Pharaoh fell a victim to the fair Sarah's blandishments, "and the woman was taken into Pharaoh's house." The Bible goes on to say that "Pharaoh entreated Abraham well for Sarah's sake." Because of the king's attention to Sarah, Pharaoh's senior, junior and sophomore wives didn't like it.

Matters grew so serious that the Lord himself had to interfere to head off the "divine Sarah" off, and the "Lord plagued Pharaoh and his house with great plagues because of Sarah, Abraham's wife."

The Abraham-Hagar case appeared on the court docket about this time. The book says that Sarah told Abraham that he could have Hagar for his heart's own, and to show how obedient Abraham was, the Bible says: "And Abraham hearkened unto the voice of his wife."

"It is difficult to see in this regard Sarah, and I don't believe it now, for when Sarah discovered Abraham's attention to Hagar, she called him into the tent and made him leave Mars, Jupiter, Venus, and tornado before she got through with him."

Sarah hunted Hagar and her child out into the wilderness. An angel met poor Hagar and told her to go back. I never had any respect for that angel. Now what Sarah should have done was to see it that Abraham, out of his great riches, provided for his legal wife and concubine, and then gave him his walking papers. Many modern Sarah's are administering a dose of this medicine to the Abrahams of to-day.

Abraham once entertained three angels and he told Sarah to have some angel cake for the luncheon. Did Sarah obey? No; she did not feel like baking cake even for angel visitors, so she followed her own sweet will, instead of Abraham's command.

When the angel told Abraham that Sarah would bear a son, "Sarah laughed, being she was old," and the angel was insulted because a woman had laughed at her, or she it. (The sex of angels is to mortals an unknown quantity.) But when Isaac was born Sarah gave preemptory orders to Father Abraham and he obeyed them instantaneously, yet apostle Peter holds Sarah up as an example for all women to follow, saying: "Even as Sarah obeyed Abraham, calling him Lord."

Abraham after his experience with Sarah and Hagar set about to secure a wife for Isaac. He sent a servant to Nahor to become acquainted with the maidens that "were fair to look upon." The society girls of Nahor had a fashion of congregating at the well to attract the beans just as United States girls go to day to the movie, park, boulevard or to church on a hunting expedition.

Along came the fair and festive Rebecca. When told that a rich young man in a far country wanted a wife without inquiring as to the character of the young man Rebecca said: "I will go." From all accounts, Rebecca was a leader of the "ton" in Israel. She met a strange young man at a well and without any introduction to the strange man, he "adorns her with earrings and bracelets" and she invited him home with her.

I never in my life heard a preacher condemn Rebecca for flirting with a strange man, but they call her one of the "mothers in Israel," and Paul calls Rebecca one of the "holy women of old."

If a girl in this day should do as Rebecca did, she would be classed with the "faulks," and if the girl of to-day should run off with a strange man, accept presents from him and go into a "far country" to marry another strange man, she would be barred out of decent society.

Rebecca, it is written, married Isaac and she has the distinction of being the first woman on record who presented her husband with a pair of twins. After this event Rebecca gets some fine work as a disobedient wife, a deceitful, hard hearted, intriguing woman and one that always had her own way by hook or by crook. I shudder to think of the domestic pandemonium and cyclones in the home of Isaac and Rebecca on account of the twins Jacob and Esau. Rebecca cheated her own son Esau out of his birthright and gave it to Jacob, then deceived and deluded her dying husband.

She was an all-round domestic diplomat that managed the men of the family with such skill that she did as she pleased too. Rebecca has another distinction, but it is not silence and submission as the preachers would have you believe.

When her son Esau married, Rebecca is the first woman on record who hated her daughter-in-law, but since that day there "have been others."

(To be Continued Next Week.)

MRS. HENRY ON "WOMAN AND THE BIBLE."

In this issue of the Blade will be found the first installment of Mrs. Henry on "Woman and the Bible." This is the pamphlet Mrs. Henry recently issued that has caused so many favorable compliments, and we had several requests to publish it in full. Owing to the small size of the Blade we will have to run it in installments, continuing through probably three issues. We are printing a good many extra copies and those wishing them for distribution can get as many as they want at two cents each.

DR. WILSON'S ROME BOOK.

Work on Dr. Wilson's Rome book is going ahead in good shape and it will probably be ready for those who have subscribed in the next three or four weeks. If you want it send in your order, either with the money or without, if you haven't got it at this time. The Doctor is at his best in this book and those who fail to get one or more copies will be disappointed. The price is only \$1 and it is going to be a book that ought to sell for at least \$1.50.

Balm, Florida, June 25, 1905.

Blue Grass Blade.

Say, "Old Pard," come no bluff; deal Justice man to man, and let us try to be happy, but I can't see how any one can be happy when so many d—mean cusses owe you so much and won't pay you. It looks like if there is no hell there ought to be one for such people as wont pay their subscription, to a paper that is doing and trying to do so much to rid the human mind of superstition and priestcraft.

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**GOOD THINGS IN SOME
OF MY EXCHANGES.**

In the "Humanitarian Review under the head "The Horrors of Sport," is an article by Lady Florence Dixie, against cruelty to animals, a theme of interest to all humanitarians and moralists.

If cruelty to animals went no further than its effect upon the animals, even then it should be opposed by all good people, but cruelty to animals begets cruelty to human beings.

Lady Dixie whose name should make her known to us of the South, has traveled in all countries and engaged in the masculine "sport" of shooting large animals, as our president and some royalty have done.

Lady Dixie finally became ashamed of it and is using her influence in favor of kindness to animals.

She fittingly caricatures the hunting of these royal people who shoot the panned up game that is driven to them.

Her depiction of the sufferings of the hunted game is enough to touch any kind heart, and arouse against those who cause such suffering for sport.

In the Liberal Review Mrs. Josephine K. Henry pays a just tribute to Lady Dixie.

In the H. R. occurs the following:

"From the Amoestic Journal of London, England, I learn of the protracted and very painful illness of Lady Florence Dixie, occasioned by a fall which ruptured tendons and muscles of one of her limbs. I know all Review readers will unite with me in sorrowful sympathy with this zealous Humanitarian who is doing so much to prevent suffering of all sentient creatures, and in earnestly hoping for her early and complete restoration of health."

The Humanitarian Review, in several paragraphs plainly expresses itself against free love and anarchism that are now being encouraged by the worst class of Infidels. I hope it will give us a full editorial against these "twins," as he fittingly calls them. The two seems nearly always to go together, though there seems no reason why they should do so except that perverted minds naturally love immoral things.

The H. R. contains an account of B. Fay Mills, "the reformed evangelist," delivering an address to the G. A. R. in which he complimented Paine. As I recollect, Mills as a preacher and now know of him as an Infidel I think "it is the unexpected that happens" in matters theological. The Liberal Review has an article against the punishment of children that is good. An immense revolution on that subject has taken place in my memory. I remember when in the Blue Grass Region of Kentucky there were two men, named Hicks and Ellis who had schools at different places, and parents sent their children to these two teachers to be reformed by whipping, as would not now be done in any penal institution anywhere. I knew a physician who said "more children are whipped because their parents have sour stomachs than for any other reason." In the "Scorpion" there is an article on the "Development of Reformatory Discipline" that takes the right view of the treatment of criminals in the penitentiaries. This is one of the growing sciences.

One of the worst sentences that was ever printed in any book, is the one in the Bible that says, "Vengeance is mine," and "I will repay, saith the Lord."

That sentence and Solomon's "Spare the rod and spoil the child" have made more unnecessary suffering in the world than has been counteracted by all the good in the Bible.

The advanced and moral view of punishment now is that vengeance is no proper part of punishment but that criminals are sent to penitentiaries on the same principles that lunatics are sent to asylums for their good and for the good of the public.

If some of the judges and prosecuting attorneys and juries who send people to prisons, and preachers who teach the people that there is a hell where we spend a term or two in a penitentiary managed / a man like E. G. Coffin, my old friend and warfend it would be a blessing for the country. There are thousands of people in the penitentiaries of the United States who have been sent thereto to gratify the drunken vengeance of the officials who sent them and who are far better men than the officers who take them there. Dr. Hammer, of Newton, Iowa one of the most devoted husbands and fathers that I ever saw and one of the finest citizens and kindest and most tender hearted physicians I ever saw, has recently finished a term in the Iowa penitentiary to which he was sent simply because he is an Infidel. But he was kindly treated while there, by the prison officials who are nearly always better men than court officials, and Dr. Hammer will be all the more honored and loved by those who know him.

I have known some prosecuting attorneys like Col. John R. Allen, for instance of Lexington who are really good and excellent men too, but the ordinary prosecuting attorney is a brutal Christian who is never so happy as when he has just succeeded in bringing misery on others.

Editor Shaw's editorials are always good, but I wish he would write more of them in favor of morals and against vice.

There are various publications in the United States that are conducted in the interest of different kinds of bad morals, and are really or professedly infidel, their infidelity being merely secondary and quasi.

But there is one, and fortunately on ly one, paper in America that is really infidel that advocates bad morals, chief among which are free love and anarchy. It does not care to do this openly, but does it covertly through publication of articles from its correspondents, various of whom are free-lovers and anarchists, one or both, and then disclaims responsibility for what they say.

All Infidel editors will recognize the paper alluded to, as is evident from a little comment on page 279, of the Humanitarian Review for July.

If the other Infidel publications are to be moral, as I believe they are intended to be, this particular publication must be repudiated by them all and forced to acknowledge that while it is really an Infidel paper its purpose is to make money by propagating free love and anarchy. If there is no such paper as I describe and what I say is not recognized as true, by other Infidel papers, then no injustice is done to any Infidel publisher, but it is great injustice to the memories of such Infidels as Paine, Lincoln and Ingerson to have any publication praising them in one column, while in the next free love and anarchy are advocated.

I do not want to be unkind to that paper or to anybody else, but the defence of good morals makes me say what I do.

SOME NEWSPAPER ITEMS

On the morning of July 4th, in the Courier-Journal and Lexington Leader there were the following items.

At Richmond, Indiana, Mr. Staleup blew out his wife's brains with a gun, then killed his daughter by cutting her throat with a razor and then blew out his own brains. The account says, "Both Mr. and Mrs. Staleup were members of the Baptist church and were prosperous and respected."

Just below this account is one saying that at Richmond, Indiana, John Bowman, a bank cashier, committed suicide. Sixty years old, banks' affairs in good condition, known cause for the suicide.

At Topoka, Kansas, a large bank has suspended from the peculation of its millionaire cashier.

At Dantzig in Germany, the magnificent tower of a famous church built in 1326 and its steeple of bells were destroyed by lightning.

In Minneapolis, Bishop Isaac W. Joyce of the Methodist church falls, in the pulpit struck by apoplexy, aged 69.

These are samples of what are in our newspapers. Then comes the account of wretched meetings of people who are always religious, and then whole parades are devoted to horse racing and base-ball and foot-ball and prize fighting and the sermons of preachers and college professors and others who are saying that the Bible is not true.

Among all these you never see an editorial discussing these things and encouraging morality.

If you talk to a Christian about "Ole Staleup" he answers you by saying, "Ole Staleup was crazy," and that must be taken as a sufficient explanation of the phenomenon without telling why Staleup was crazy, or without giving any other evidence that he was not true.

Pick up a Socialist paper and you read that all the misery in the world is caused by poverty and yet Staleup and the swindling bank cashier were not poor.

The paper report suicides of people who have just lost their money, but I think it is a rare thing that we ever read of the official who did not drink heavily and worked hard.

A few days since Alfred Bell, worth \$500,000,000 jumped overboard from a steamer and drowned himself and a few days ago Barney — the "diamond King" worth hundreds of millions did the same thing. They say it was Bell's bad health that made him suicide, but Rockefeller is in bad health, and he a Christian and Carnegie an Infidel do not suicide and are both doing good with their money, so that it does not appear that wealth or poverty or religion or Infidelity is the cause of suicide and yet people are自杀ing and they only suicide because they are miserable.

The whole country is demoralized on this subject of labor. The man who has to live by his labor if he lives outside of a poor-house, does the principle part of his work and spends a great part of his money in trying to do the smallest amount of labor for the largest amount of money, and young men, under the training of Christian colleges will do the hardest labor playing football, who would be ashamed to be seen doing moderate labor that would produce something.

The preachers in Lexington stopped

the unreasonable stories of the Bible, they would do good. The story of the lightning striking the church is so often told that the people that there is no God, unless for men of good common sense not learning a lesson from it. It does not prove that there is no God, but it does prove that if there is a God, he cares no more for a church than for any other house.

The Bible contains various accounts of men who fall dead suddenly, such as Dathan and Abiram and Korah and Uzza, and Ananias, and the women Lot's wife and Sapphira, because God was angry with them.

The more intelligent people are now generally, discrediting these unreasonable Bible stories, but if some Christians still insist that those stories are true, and they want to be reasonable and logical, they must conclude that the remarkably great number of preachers that are reported by the papers as falling dead in their pulpits is an evidence of God's disapproval of preaching and praying, especially as Jesus Christ taught that all praying should be done in private and the only account of the public prayer done in the Bible is that done by Solomon, one of the most wicked men that ever lived and that done by the Pharisee, who stood on the corner of the streets to pray that he might be seen by men.

Just as intelligent people do not believe that people in the Bible fell dead from God's anger, so do the same people not believe that preachers at this day, fall dead in their pulpits from God's anger.

If there is any God he does not care any more for a preacher than he cares for a distiller as the lightning shows that he does not care any more for a church than he does for a distillery. In Lexington about five years ago, a splendid Campbellite church and a beautiful brewery were built near each other. Lightning struck the church, but never touched the brewery, and a Catholic church in Lexington had the steeple burnt off by lightning, while nobody ever heard of one of the famous distilleries of Lexington or its fine race course buildings being hurt by lightning.

On the subject of lightning, mythology speaks of Jupiter or Jove using lightning to express his wrath and the Bible frequently speaks of Jehovah as using lightning to express his wrath.

Joe and Jehovah are but different names for the same god, or God, and the lightning idea in each instance is the same and comes from the same ignorant, mythical or poetic source, and the fact that churches are so often struck by lightning is because they are built higher than other houses by the foolishness and vanity of those who build them and if saloon keepers were built foolish enough to put stepples on their saloons as high as church steeples, saloon steeples would be struck by lightning just as church steeples now are.

The explanation of all this is that it is all governed by natural laws that have existed eternally and will exist eternally and God has no more to do with it than I have.

Dr. Bartholomew of the Presbyterian church in Lexington was the most cultivated and popular preacher in Lexington, and I have recollections of various times when he was kind to me though he was once opposed to me when I especially needed friends. Right in the midst of a prayer, in his church, he fell from apoplexy and was taken out and lingered a sufferer for years and then died with his mind all gone.

This thing has happened so often that it cannot be accidental. Lawyers and politicians make speeches ten times as long as preachers do, and put into their speeches ten times as much earnestness as preachers do and yet lawyers and politicians hardly ever die from any cause except whisky drinking. I have been at Infidel congresses where they spoke so long that I wished some of them would drop dead, but never yet saw one of them hurt by it.

I rank among the poorest orators on earth, and yet at least one of these Infidel congresses I have spoken so well, every nerve in my heart and brain was strained, and yet while Bishop Joyce of about my age falls in paralysis in his pulpit I can do farm work to-day.

The explanation of it all is that preachers do no work. These Bible teaches them that labor was a curse imposed upon men and they do no labor, while truly labor is one of the greatest of all blessings and no man can be happy without physical labor.

The whole country is demoralized on this subject of labor. The man who has to live by his labor if he lives outside of a poor-house, does the principle part of his work and spends a great part of his money in trying to do the smallest amount of labor for the largest amount of money, and young men, under the training of Christian colleges will do the hardest labor playing football, who would be ashamed to be seen doing moderate labor that would produce something.

The preachers in Lexington stopped

the selling of milk and ice on Sunday, but they gladly patronize the newspapers that advertise their sermons and advertise base-ball on Sunday, in Lexington or other cities to which crowded excursion trains run on Sunday.

Arlington, Md., July 1, 1905.
Mrs. Josephine K. Henry, Versailles, Ky.

Respectful Madam:—I received the pamphlet, "Women of the Bible," and regard it as a very fine freethought tract. If one could only be placed in the hands of each woman in this land, I believe that the Athiestic millennium would dawn in short order. It seems to be woman's nature to put implicit faith in all that priests say, while discounting all that other men say. Many homes are there where the man of the house says: "Darn" when church or preacher is mentioned in his hearing? He looks as if he means it, too, when he says it.

There are thousands of men who say "to hell with religion" and yet they help and keep it on its feet, under the mistaken notion that if there was no religious restraint their throats would not be safe from the assassin knife while they sleep. In this country, every treacherous thing that is now down is a religionist. In Japan where religion is not in favor there are few assassinations. The Japs are better without religion than Americans are with it. The new (to us) Japanese civilization will spread over the world like wild fire, and Christianity will melt before it like wax. What kind of civilization we have is based upon chivalry towards women and that was borrowed from the Moors of Spain. The Gauls, Goths, Normans and Teutones as well as the Celts treated woman as a degradation until the Christian Knights came in contact with the Saracens and then they took up chivalry as a Knightly fad. As a serious proposition, woman's sphere in society is still circumscribed by half educated man, who is, in turn, dominated by a priesthood and a sordid one, at that. You seem to have forgotten one prominent lady of the Bible, Mrs. Jael, who nailed a gentleman's head to the floor, should have had her proper share of your attention. As an inventive genius, she shines with God given lustre in her illustrious achievement. As Mrs. Jael was doing the work of God, she, no doubt, is crowned with a train of celestial jewels that make a real halo about her lovely brow. With white feathers she makes, from a Jehovah standing on a picket fence, a golden crown. If you ever become endowed with semi-climactic powers and want to call on an angel call Jael and I'll bet a smooth dime that you will hear her tap with her hammer in response. As the Vatican Museum is lacking the hammer and nail that Jael used, I suppose that Jael carried both to clasp hand with her to keep the throne in repair. She is the most appropriate bride of Christ, extant, as she was as much a carpenter as was he, and two half carpenters might make a real journeyman. She was the first woman about her lovely brow. With white feathers she makes, from a Jehovah standing on a picket fence, a golden crown.

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men. Neither of them is a drunkard, gambler patron of horse racing, base ball, foot-ball or automobiles.

Neither of them has run away from home and killed his wife without stopping to look back as is so commonly reported of automobile drivers.

They have more money than Ed. Ward III and could afford to indulge in all the excesses that that useless libertine has done but neither of them had nailed Adams wooden head to that apple tree a lot of trouble and lying might have been spared the world. I wrote a letter to the Sun-Sentinel in relation to one of your articles, but am afraid that the editor is not interested against lightning and it did not pass the waste-basket. A hundred years from now he will not think that I have got hold of a good article.

It seems possible that donations to schools may be overcome, as compared with other public benefits that are to be derived, and the attention of these rich men should be called to other charitable institutions.

Rockefeller has been generous to the South. It seems to me that it would be a great kindness and justice if he would assist, in some way, the poor among the old Negroes who were once slaves.

I believe the day is at hand when the giving of immense amounts of money by these millionaires will be common.

Education and schools are certainly most desirable but they are not all that is needed and other objects of charity should be suggested to these men.

Clinton, Iowa, June 16, 1905.

Two weeks ago I finished "Dog Fenell" for the sixth time, and since then I have gone through "Behind the Bars." This is my second trip behind the bars, and some parts I read twice over. I have appreciated this personal narrative more highly than the first, which I read through in a great hurry because a friend was waiting for it then, but now I have got it home again. I can read it, or parts of it at my leisure.

My dear brother, I would like to see that woman who said that "Under the circumstances he was proved to be a convict's wife." Such words make the heart strings sing, as the Scotch call it. With love to yourself and all your family, I remain Fraternally.—JAMES ALEXANDER GREENHILL.

Rockefeller's son who will be sole heir to his fortune is joined with the father in the distribution of this money. The two seem to be moral

In answering a preacher's question, Emil Frederick says in the Blue Grass blade:

"By the law of gravitation the coarse dust of gas thrown up from the sun and raised far beyond the orbit of Neptune is crystallized at that cold region and returns to the sun in the shapes of planets, moons, asteroids, meteors and comets dust, which causes the electrical friction necessary for a combination of all celestial bodies."

Mr. Frederick is one of our first subscribers and has not been reading Higher Science to no purpose. It is becoming quite common lately to find writers with correct ideas of the motions of matter.

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Between St. Louis and Kansas City points, Missouri, Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the Southwest.

Between Kansas City and points in Tennessee, Alabama, Mississippi, Georgia, Florida and the Southeast.

Between Birmingham and Memphis and points in Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the West and Southwest.

Full information as to route and rates cheerfully furnished upon application to any representative of the Company, or to

Passenger Traffic Department, Commercial Building, Saint Louis.

Printing on Dr. Wilson's book of his trip to Rome is progressing satisfactorily and those wishing a copy are asked to send their order at once.

HOW TO BE HAPPY.

So you want some short letters on "How to Be Happy?" Well, Sir, there are several ways to be happy, and the quickest way is to put a bottle of good beer under your vest and let your stomach send happy thoughts up into your cabeza, either that or a little good Kentucky whisky, for nothing changes mental conditions so quickly as spirits frumenti! in some form.

But, this kind of happiness is transient, and if you have too much of it there is a reaction and your stomach sends up thoughts of a different kind. Therefore it is not the way to find happiness every day and all the time; so we must look for some other. That happiness is what the whole world wants and every body is trying to get, goes without saying. But many lamentable failures are seen everywhere. Said Voltaire: "Would you tolerate life, mortals, forget yourselves and enjoy it?" There is much wisdom in this remark, for those people who are forever and at all times worrying about their future supply of happiness and who think of themselves continually as generally miserable and unhappy, find happiness every day of your existence there is but one way, and that way can be expressed in two words, set busy. The busy man whose head and hands are occupied in some congenital employment has no time to be unhappy and there is no room in this cerebrum for unhappy thoughts. It is the indolent, alas, lazy person, that gets the greatest amount of unhappiness, and likewise those who are victims of enforced idleness as many are in great cities, in dull times. Personally, when I have been out of work for two or three days the desire to die is very strong, and life looks like a rip-roaring face unworthy of prolongation. But when mind and body are occupied and there is something doing, all is different and my "spirits rise up like froth on beer."

Said one of the ancients, "I would rather be sick, than be idle," and "me too." Unrest and discontent are generated by idleness in every human being, and one can no more escape contentedness and disgust, than he can avoid the influence of climatic changes.

Said Thomas Paine: "The man with an object in life is like an invalid in the hospital waiting for death." The world is full of such people, and they merely exist, they do not live. Life is action, and the man who keeps in motion is the one who lives. Of course, there is such a thing as overdoing a good thing, and having too much work, but the man who has none is the worst off. "Blessed is the man who has found his work," said Thomas Carlyle; and the reason he is blessed is because through his work he has found his happiness.

Said Stephen Girard: "When I rise in the morning my only effort is to labor so hard during the day, that when night comes, I may be enabled to sleep soundly." Wise man! for the man who does not sleep soundly about one third of his existence is not well and cannot be, and so well he can not be happy. Sound sleep, steady nerves, quiet mind, and good digestion, both of which are primal factors in producing happiness. But what is happiness before we go any further?

Happiness, as I view it, is that calm and contented state of mind in which time flies quickly and the hours go like the twentieth century train between New York and Chicago. No one ever heard an unhappy man say, "How quick the time goes!" So the faster time flies the happier you are, and that is the test under all kinds of conditions. If the time passed quickly today I was happy, no matter where I was or what I was doing, and so it is with everybody, and by this rule you can always tell.

Mortal man is a creature of habits, and sooner or later every one finds his rut and thereby plots his way to the grave. I read that Silas Knap, a farmer, went to bed at nine o'clock and rose at five for 43 years, also that he had a billion dinner every Tuesday, salisbury biscuits every Thursday for supper, and baked beans every Saturday, during that period of time. If he missed any of these things, in other words if he was dissatisfied and unhappy, but as long as the routine was unbroken he had a contented mind.

So we see the force of habits and how machine-like human life becomes to most people as they jog along to the crematory or the other place.

You cannot change an old man's habits without seriously disturbing his equilibrium, so when a man has found his rut let him walk therein to the end of his days; for after the illusions and delusions of youth have come and gone, and life appears as it really is, we know, because we have learned our lesson, that "There is nothing better for a man than that he should eat and drink and that he should make his soul enjoy good in his labor." If you are looking for happiness Colonel,

or any of your readers, you will find it by keeping busy and thus shutting out those thoughts that produce unhappiness and generate melancholy. "Forget yourselves and enjoy life!" CHANNING SEVERANCE.

That is another model of the kind of letters I want for this paper, and it goes to show that there are readers this little paper that can write on anything and not have to be confined to the old humdrum discussion of religion and infidelity, subjects which, me at least, are worn to a frazzle.

The letters that I am getting, on the new issue of the Blade, "How to be happy," are far more interesting than I ever anticipated they would be. I enjoy them all, and believe that nearly all Blade readers will enjoy them when they turn their minds to thinking in that direction and the Blade will if I do right myself, be a paper that any friend of mine can lay on any family reading table and send to any one who is not a Christian, and tell him with out any fear of giving offense, and the little paper will be a literary curiosity the only paper in the whole world exclusively devoted to making people happy by doing good, though edited by an ex-convict who is, a second time, under conviction for the penitentiary, and who never loses a minute's sleep thinking about it, because I have found out, from actual experiment that a man, if he has lived up to his conscience can be happy in the penitentiary, as much so as out of it.

There are not many people who know that there is another penitentiary conviction hanging over me, but it is true, and all the judges of the United States Court, at Louisville, would have to do would be to pronounce the sentence and tell me what penitentiary to go to, and send me the money to go on and I would go next train; but he would have to send my traveling expenses because I haven't the money. If I had that much money I would probably go to the Welch-Wilkinson debate at Ryans Indian Territory, beginning August 1st.

A man who was religious, but despondent went to Martin Luther, the founder of Protestant Christianity, and asked him for advice as to how to get happy, and old Martin said, "Get drunk," so the idea of Bro. Severance was not original with him.

Yes, the reaction is the trouble, so they say; I never tried it, and from what I see it doing for other people even at my age, I am afraid to tamper with it.

"That happiness is what the whole world wants and every body is trying to get goes without saying," says Bro. Severance, and every body, Christian and Infidel, saint and sinner, recognizes its truth; so why should we not discuss it?

Voltaire's suggestion that we should forget ourselves, or not be "self-centered," my wife expresses it to me, is one of the things that I can't do and I want somebody to explain that to me.

I have said I had a bad memory because there are so many things that I ought to remember but I can't forget. I am beginning to feel that for a man to be happy he must have steady nerves, quiet mind, and good digestion, both of which are primal factors in producing happiness. But what is happiness before we go any further?

But "Get Busy" is one of the secrets of happiness and idleness is one of the greatest curses of life. I have spent but little of my life in idleness but as between idleness and the penitentiary give me the penitentiary, every time, and I have tried both.

Therefore I say to the unemployed if you cannot get work on the terms you would like take it on the best terms you can get for a man who is working for too little is more apt to get work at good wages than the man who is not working at all.

There are "victims of enforced idleness, especially in the large cities, in dull times" and when they have families depending on them, they are certainly to be pitied.

If a man in easy circumstances suffers from idleness a poor man would naturally suffer more, but, for all that, I believe that working the best you can for the best you can get is better than the strikes and trying to force rich people to employ you.

I believe the desire to die is strong in almost anybody, sometimes; it is in me, and that old question "Is life worth living?" continually comes up to me.

We hear Christians singing "How happy are they who their Savior obey," and then they go and get their lives insured and safe.

So far from fooling any body else they do not even fool themselves. Paine was a great and good man. I just read from Rev. Dr. Torrey, the Chinese evangelist now converting the world, that it was well known that Thomas Payne (his spelling) ran off to Europe with another man's wife, but he did not tell what the woman's name was, nor where she lived nor what became of her nor when it was.

Preachers are very negligent about giving particulars in such cases.

AN OPEN LETTER TO ELDER ULYSSES GRANT WILKINSON

Dear Sir— I have received your "Gospel Searchlight," for July 1st, and want to write you about it, hoping that in so doing, I may help you and others including myself.

There is some in your paper that is wrong, some that is indifferent and one piece that is execrable and execrable in the right spirit that I want to feed you with, so that you may be that we may all be better and happier.

I take them in order that they come, the first is on faith, repentance and baptism. The piece is perfectly legitimate and has nothing improper in it, even for those who believe the Bible it is without interest because it has been drummed on so long that everybody of any intelligence knows it and an article teaching some practical virtue or rebuking some common vice would have done more good.

Next there is the following:

"To Whom It May Concern:

"To all kinds of sons of soul sleepers, preachers, whether First, Second or Seventh Day Adventists, Russellites, Bradlyites, Gobbsites or any other ites or kites, or to you to your notice, you are hereby called upon to send your name to P. Hestand, special agent of W. L. Gibbs, who is making up a list of endorser,

"Don't tarry, don't wait.
Else you may be too late;
But send in to-day.

To Hestand and say:
I endorse your man Gibbs.
To shoot all his squibs,
At Wilkinson's head,
Until he is dead."

Any dignified gentleman ought to be ashamed to print a piece like that, and especially in a paper that professes to teach a religion said by its professors to be characterized by meekness and lowliness.

You Christians profess to be Christ-like. How do you think it would have done for Jesus whom you worship as God to have repeated a piece of poetry like that in the "Sermon on the Mount?"

These "Russellites, Bradlyites and Gobbsites" it seems are members of your own particular sect of Christians who do not agree with you in some of the details of your creed, and you call them "sects" and "heresies" and "kites," when they complain that others call your people "Campbellites," when they have to do so to distinguish you from other "Christians," the name you claim for yourselves.

Be honest and fair and manly and take the heat out of your own eye when you see that you may the mote in your brother's eye.

Then there comes a piece called, "The two laws of pardon," that is all well enough for those who believe the Bible and certain paper is making Infidels faster than an Infidel paper can do. Then there comes a piece from D. Webster, of Hagerstown, Maryland.

The "Gospel Searchlight" prints his name "Grob," but had heard of Daniel Webster before and gets that right.

Bro Grob is a good man is an Infidel and has heard of the "Searchlight" through this paper. His piece is in an excellent and kind spirit.

"U. S. G." replies to Bro. Grob's letter. He spells the name of Thomas Paine, "Payng" though the powers never did know his name is spelled with his friend John Paul Jones, who remained the American government are not bringing home to honor with baton on American soil.

"U. S. G." replies to Bro. Grob's letter by mail to attack on Paul, Voltaire and Ingersoll and he says of these three men:

"They claimed to be guided by reason, and such distorted reason as it was. Without knowledge, these poor deluded mortals stumbled through life in darkness and went to the grave unregretted and soon to be forgotten."

Paine was the personal friend of Washington and Franklin. He wrote the "Age of Reason," said by the librarian at the Washington library to have had the largest circulation of any American book, 140,000 copies.

Voltaire was the friend of Frederick the Great, called "the Great" as Alexander of Macedon was. Ingersoll starred to be sent to the man, who had the courage to propose such a common sense resolution, in the face such an influential spirit.

I thought this interesting fact might be of interest to your readers, as affairs in the far east have assumed such proportions, and especially with the boxer troubles still in our memories, which blinged so largely on religious troubles caused, by the strong aversion of the Chinese to our form of religion.

Yours truly,

WILLIAM COOPER
Milo, Maine, June 21, 1905.

and Infidel ought to practice them, and that one piece, occupying only a column and a half is worth all else together that I have ever seen in your paper.

I would not, if I could, by simply turning my hand, make an Infidel of Brother Carter, I want him, if he conscientiously can, to remain a preacher and use his influence in your paper, to teach just what he teaches in that article all of it coming out of the New Testament.

The text which is a part of his heading is as follows: "Let all bitterness, and wrath, and anger and clamor and evil speaking, be put away from among you.

And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." I do not believe in God in Christ, but any rational man can see the beauty of such teaching, and in all the time that I have read your paper, with this single exception you and others have filled it with sentimentality the reverse of all taught by Bro. Carter in quoting the New Testament, or with the bare platitudes of your creed that every body has heard ad nauseam.

There are some more plain platitudes written to the paper by some body and still more platitudes by the editor in commenting on them. And these old threadbare things are printed when there is not even an allusion to the war between atheist Japan and Christian Russia — matter that is in every newspaper and is a thing of perhaps the most momentous interest to the Christian religion that has occurred in a thousand years, a case in which the consensus of the whole competent civilized world is that the most radical atheism has set a beautiful example to the Greek church, the highest exponent of Christianity in the world. Then there comes the 3rd page having some of the unreasonable children's letters that are found in newspapers, and then a stereotyped abituary of a woman the main feature of whose life is that she joined the church under the preaching of the editor who writes the thoroughly comical piece abituary.

Then there is another column devoted to the ridicule of "Willie Gibbs" that closes as follows:

"Gibbs denies that man has anything about him that is not material. With him man is only flesh badly inflated with wind. This may be true of some men, but I am sure that he has an immortal gall and an inexhaustible supply of egotism. If Gibbs is disposed to deny this, let him form a composition, have a time and a place, and some moderators, hire a stenographer and I will affront it at a sixteen day debate to pay all expenses."

At least that is what it says after I have corrected a typographical error.

Compare that kind of talk with Bro. Carter quoted from Ephesians, and you can understand why Infidels faster than an Infidel paper can do. Then there comes a piece from D. Webster, of Hagerstown, Maryland.

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Yours truly,

WILLIAM COOPER
Milo, Maine, June 21, 1905.

PRICE LIST

MEN'S NEW MODEL 16 SIZE

WATCHES

HAMPDEN: "No. 104," 22 jewels, \$22; "105," 22 jewels, \$26; "Wm. Kinley," 21 jewels, \$23; same, 17 jewels, \$12; "General Stark," 17 jewels, \$10; 15 jewels, \$8; 7 jewels, \$5.50.

WALTHAM: "Riverside Maximus," 22 jewels, \$50; "Vanguard," 22 jewels, \$20; "Riverside," 17 jewels, \$21; "P. S. Bartlett," 17 jewels, \$12.50; 16 jewels, \$8; 7 jewels, \$5.

ELGIN: "No. 156," or "162," 21 jewels, \$40; "270," 21 jewels, \$25; "243" or "246," 17 jewels, \$22; "242," 17 jewels, \$18; "241," 17 jewels, \$12; 15 jewels, \$8.50; 7 jewels, \$6.

CASES: All the above in the new Model, this Silverine Screw Cases. In Fahy's, Crown or Deuber filled, god screw case, guaranteed by manufacturers for 20 years, artistic hand chased or plain, \$3.00 more; hunting, \$5.00 more. In 25 year case, \$2.00 more than in 20 year case. In cases guaranteed for all time, screw, \$8.00, or hunting, \$10.00 more than in Silverine case. Prices of solid gold cases on application.

Every watch is guaranteed fresh and new from factory (no "sheep-keepers"), an accurate time-keeper and, if well used, good for fifty years or longer. Will be kept in order for one year. Beware of "Special" movements and cases made nobody knows where, and which you cannot price intelligently and buy everywhere. Also of die-work (stamped) "engraved" cases—they are a fraud. Those listed above are known to be the best watches made, and—if watch is new and perfect—you are safe to buy them where price is lowest. Pay freight.

LADIES' GOLD WATCHES.

Large (6) size Elgin, Waltham, Hampden, 20-year gold filled latest style, artistic hand-chased, 7 jewels, \$10; 15 jewels, \$12.50; 16 jewels, adj. \$17. Small (o) size 7 jewels, \$11.50; 15 jewels, \$15; 16 jewels, adj. \$18. "Riverside," extra fine, \$26. In 25 year case, \$3 more. In 14 solid gold case, \$10 to \$50 more. Latter with diamonds at plain box, prepaid, with guarantee.

CHAINS.

Long Guards, latest style, soldered links, opals or other sets in slides, rolled plated, \$1, \$1.50 and \$2. Best Filled Gold, \$2.50, \$3 and \$4. Extra heavy, \$5. Solid Gold, \$8, \$10, \$12 and \$25. Gents' Chains, same variety. Orders filled from any catalogue at same price or less. Cash refunded at option.

DIAMONDS, PEARLS, OPALS, ETC.

I am an expert in this line and will save you 20 per cent if you will order of me.

Send for price list of Jewelry, Freehand Badges, Rings, Silver and Plated Ware, Optical Goods and My Tract, "Theism in the Crucifix," free.

OTTO WETTSTEIN

110 N. KENSINGTON AVENUE

LA GRANGE, ILL.

THE CHINESE VS. CHRISTIANITY.

TWO LETTERS FROM HIGHER SCIENCE.

Some few years ago it fell to my lot to meet with Sir Hiram S. Maxim and when on a visit to Maine, which I may say is Sir Hiram's native State, he was showing his orders and documents given him by various governments, and amongst others was one sent him by the Chinese Emperor.

As the Chinese had not at that time reached up to a pitch of civilization to use quick firing guns, I was at a loss to understand why the eastern potentate should have thought fit to send to the eminent inventor, such a costly mark of his esteem; so I was as well as others, curious to know the reason, but I was at that time unable, from one cause or the other to find out.

Some months after Sir Hiram and family's visit to Maine, Mrs. Joubert, daughter of the current number of Success and amongst the leading features of that well known publication, was a very interesting biography of Sir Hiram S. Maxim, from that I found out what I now state.

It was that on the occasion of a very important Missionary meeting, which was held at St. James Hall, London, and at which many nobles and church dignitaries were to be present, the Chinese came to the subject of mission to China, the incident occurred. After many resolutions had been passed, as is usual on those occasions, and much and many forms of sympathy had been launched to better the condition of the souls of the heathen, Sir Hiram S. Maxim arose in the meeting, and allowed them to select the religion they choose, as was done.

The Chinese Ambassador who was at the meeting, was so pleased, that the news was forwarded to the Emperor, who ordered the splendid jeweled star to be sent to the man, who had the courage to propose such a common sense resolution, in the face such an influential spirit.

I thought this interesting fact might be of interest to your readers, as affairs in the far east have assumed such proportions, and especially with the boxer troubles still in our memories, which blinged so largely on religious troubles caused, by the strong aversion of the Chinese to our form of religion.

Yours truly,
WILLIAM COOPER
Milo, Maine, June 21, 1905.

Speaking of the Religious paper Ram's Horn, the Blue Grass blade says truly:

I have read some copies of their paper. They are fools and liars. Ram's Horn is a most appropriate name for their paper, because it is very crooked, and is a thing to blow and come off of a head that has but little brains in it, and represents the morality of the ram.

We never knew them to tell the truth, or to be honest, and that was quoted and referred to the fact that England's prison statistics show an average of one Christian in twenty-three, while there is but one Infidel in 20,000, and the number are about the same, being about 7,000,000 each.

Pasadena, Calif.—Plaid enclosed \$2.00. One to pay for blade until next time, one for "Behind the Bars," to be sent me, and one for "Behind the Bars" to O. E. Harrum, Los Gatos, California.

Harrum used to be a Campbellite, but I sent him a few blades and "Dog Fennell" and then he got Paine's "Age of Reason," and tomorrow I will send him, by his wife, Ingersoll's lectures and he will soon be happy. He and his wife and daughter have read "Dog Fennell" over and over again and again—E. LEWIS.

SPECIAL ROUND TRIP EXCURSIONS ON THE Q. & C.

Asbury Park, N. J. National Educational Association, Tickets on sale June 29th and 30th, July 1st and 2nd, limited to July 10th. Rate \$21.80. Tickets may be extended to August 31st.

Baltimore, Md., Christian Endeavor Convention. Tickets on sale July 2nd, 3rd and 4th with limit of July 15th. Rate \$16.00. Tickets may be extended to August 31st.

Oak Point Comfort, Va. Summer excursion. Tickets on sale July 14th, limit 15 days. Rate \$12.00.

Atlantic City, N. J. Summer excursion. Tickets on sale August 3rd limited to August 14th. Rate \$14.00.

Old Point Comfort, Va. Summer excursion. Tickets on sale July 12th, limited 15 days. Rate \$12.00.

For full information regarding above special rates call on, or address, G. W. Barney,

DIV. Pass. Agent.

Lexington, Ky.

INCONSISTENT WILSHIRE.

I recently had an editorial in which I commented upon the inconsistency of the millionaire editor of Wilshire's Magazine posing as a champion of the poor man, and in which I said Wilshire was editing his paper for money just as every capitalist does.

Immediately I got a letter from a Socialist who had read the article in which he berated me for saying Wilshire was editing his paper for money, and stated positively that Wilshire was losing money by publishing his magazine.

I sent the letter to my printer, and two days after came Wilshire's Magazine for July containing an editorial, headed "How we do it for ten cents," in which he says he is making now, by the publication of that paper, \$36,000 a year and expects to be making \$60,000 a year by next November.

In that editorial he calls upon all to "help to establish Wilshire's firm, for it is all for the cause."

It may be because I never was very strong-minded, and am now getting to be superannuated, but I cannot see how a man who is now getting \$36,000 a year for getting out twelve issues of a cheaply gotten up and not very large, nor specially good magazine, and who is costing the poor paper \$60,000 a year for doing this can have the right to claim to be improving himself upon the altar of "the cause," any more than any other business man of any kind who is getting money all out of proportion to the labor he does.

The perpetual crusade of Socialists in papers in the world is against "rent, interest and profit." These three things are held up by all Socialists as the acme of all wickedness, the great crime against society and the source of oppression of the poor, and yet Wilshire, with the million dollars that his father gave him, enumerates among his expenses the rent that he pays, and boasts of the immense profit that goes into his pocket, "all for the cause."

I give the beginning of his editorial, which is as follows:

HOW WE DO IT FOR TEN CENTS

A good many people are mystified at our ability to publish as good a magazine as Wilshire's for the ridiculously small subscription price of ten cents a year.

Some think it can only be done at a great financial loss.

This is quite a mistake. It not only can be done at a profit, but at a very considerable profit. Two of the best paying magazines in this country, "Comfort," of Augusta, Maine, and "The Woman's Magazine," of St. Louis, Mo., have a subscription price of but ten cents a year, and both of them give even more for the money in white paper than does Wilshire's.

It is all the result of modern machinery.

The manufacturing cost of Wilshire's is just half a cent per copy. Two-thirds of this cost is for paper and one-third for the printer. This means a cost of six cents per year for the twelve monthly copies to each subscriber.

Then there is the cost of postage and of wrapping about one cent for each item for the year, making a total cost of Wilshire's for one year about eight cents per copy, postpaid in the post office.

However, this makes no count for the composition, the cuts, engraving, make-ready, etc., which is about \$250.00 per issue. This item is the same whether the edition is one thousand or one million.

The office and editorial expense and rent are not counted in either. This expense decreases pro rata with increased circulation. We figure that with our present circulation the cost is about four dollars per month per thousand of circulation.

The addressing of the wrappers is done by machinery, and costs about five cents per thousand sheets, but we have counted this in the office expense account.

It is from the advertising that a ten cent journal like Wilshire's derives the greatest part of its receipts.

In fact, most of their net income from advertising, for they always count advertising in one way or another, the whole of their subscription receipts in the getting of the subscribers to subscribe.

Some give prizes, some give trips to Europe to the lucky ones, and all spend large sums in advertising.

The statement that "it is all the result of modern machinery" is astounding from a man in Wilshire's position.

Socialism has kept up a continual outcry against machinery because it throws the laboring man out of employment, by allowing one man with a machine to do what, without the machine would give occupation to many men.

Of course Wilshire uses a linter-type and by this machine he enables one printer to do what would otherwise

wake from five to seven printers to do. But the millionaire publisher grows out of employment from four to six printers in order to make his \$60,000 a year profit, and yet says it is "all for socialism," and "all for the cause."

The language in which he claims to be sacrificing himself is as follows:

We are giving these figures to reassure our readers as to the economics of our 10-cent rate, and also to encourage them to all help us establish Wilshire's firmly, for it is all for the cause.

Just think of what \$5,000 per month profit and a 300,000 circulation, all for socialism, will mean.

Is not worth working for?

Can you not send in dollar to-day with a bunch of ten subscribers?

Why should you look to other men to do your work?

Why is it not your work as much as his?

Why should there be a simple Socialist reader of Wilshire's who doesn't work for these results?

Let every Socialist in the land dig right in now, so that there shall be absolutely no question about 300,000 for November and little doubt of the million a few months later."

He states that he gets more for the paper than it costs him and then says he does not look to the subscription price for the pay he gets to the advertising, and yet Socialism continually cries down profit.

Why, with his million dollars, does not Wilshire give his machinery to printers and employees and edit his paper without any profit?

You will never see in Wilshire's paper a single line against religion or one in favor of morals or against any vice.

The advertisements in Wilshire's paper are generally proper ones. There is none of liquor. But some of them are fraudulent. For instance Wilshire guarantees 7 per cent on money in an investment that he proposes. Common intelligence says that millions of dollars would not be loaned in New York at three or four per cent if Wilshire could assure them of seven or eight cents.

There are some of the fake patent medicine advertisements, and advertisements, and among them is the advertisement of an astrologer and fortune teller.

The endorsement in the July issue is "Socialism for Millionaires," by Bertrand Shaw, an Englishman, and the leading editorial, by Wilshire himself, is "Why a workman should be a Socialist," and yet the whole of page nine is devoted to ridiculing Rockefeller, a Christian, who has \$29,000,000 for education, and half of page seven is devoted to ridiculing Carnegie, the Infidel, who has given \$140,000,000 for education, and I never, in all the time I have heard of Wilshire and his million that his father gave him, heard of his giving a cent to anybody or anything. Rockefeller and Carnegie started on nothing and made their fortunes. Yet Wilshire is the "temerity"—I did not say "cheek"—to say that the millionaire is essentially the fool of the laboring man, but that millionaires and laboring should combine to raise his salary from \$50,000 a year to \$60,000 a year for issuing a somewhat little patent of wealth.

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The chief of these evils that have been given to the world by him are free love and insanity, two things which go together.

There is nothing in this issue of his paper favoring anarchy and there is an extract from "Harper's Magazine" against it.

Lately Macdonald has had an editorial in which he said he was not responsible for what correspondents say in his paper, but he is responsible if what his correspondents say is not repudiated by him.

That editorial and two letters against anarchy, in the T. S. of July 8th, seem to indicate that somebody has been putting a flea in the ear of Mr. Macdonald.

The leader in the anarchist sentiment of the T. S. is a preacher named Hugh O. Pentecost. He is a bad man, and dangerous citizen and no moral man or woman can afford to have any dealings with him.

The splendid letter in the T. S. that I endorse ends as follows:

"No law or adjustment of society was ever made that did not create evil. When a law creates more evil than it removes, it is a nuisance and should be abandoned. Society belongs to this latter category, and these furnish the arsenal of the anarchist. That logic is exceedingly tame that is compelled to resort to theological traditions for an illustration.

The forbidden fruit incident, referred to by Mr. Pentecost, is a type of law, without reason for being.

The sin does not appear in the effect, but is attributed to disobedience; and the punishment is vindictive against disobedience. A law such as that is evil both in inception and execution.

But let Mr. Pentecost take the laws against murder, robbery, incendiarism, rape, etc., and try to make out his case against them. When he does his theory will be worth listening to.

"As you say, Mr. Editor, the anarchist can be as hospitable to contradictory views and act as inconsistent with his general philosophy, as the Christian. When defined by Mr. Pentecost the anarchist is the embodiment of all charity and self-denial; yet he advises those who are not anarchist to steal, as a retribution, and tries to kindle the fires of revolution and violence in ignorant brains by telling us that "the rich have forfeit

GIRLS CRAZED BY RELIGIOUS MANIA.

Strange Sect Holds Sensational Meeting—Women in Long Trances.

Cincinnati, Ohio, June 19.—Three thousand persons have pitched their tents inside to Carthage fair grounds and the most sensational camp meeting in the history of Hamilton county has begun. Young girls fall prone upon the ground, and waving their arms in the air, shout in high-pitched voices.

A pretty young girl, probably 20 years old, was lying prone on her back on the bare floor. Her face was scarlet, and with the breath of death, almost about to stop, the heat was intense. The girl was simply clad with a plain white waist and a skirt of cloth this last disarranged. Now and then she would raise her hands and swing them, while those about her shouted encouragement. Occasionally she would scream as though in torture, and the man who stood near her head cried "Kill her! Kill her! Oh, let her die!" Then some one would laugh in a high, unnatural key, while the girl on the floor screamed again. Once in a great while she, too, would laugh hysterically, but the sound invariably ended in a shriek and a great flood of tears. Hours she lay there.

The camp meeting is the "commencement" of God's Bible school, Mount Auburn; but people are there from every part of the earth. The insufferable heat and the absence of physicians has alarmed the authorities and others will be detailed at the camp. If necessary, a committee to the aid of the young woman are enacted, the place will be closed by injunction. The sect believes in many odd things and disbelieves in doctors and medicines.

I ENDORSE THE NEW YORK TRUTH SEEKER OF JULY 8TH.

Recently the New York Truth Seeker has been printing some things that were so immoral that, supposing it would continue, I took its issue of July 8th, and pencil in hand, read it intending to mark, and reprint, in the Bladie the things to which I objected, but I am happy to say that having read that issue there is not a thing in it that I object to, and there is one most prominent thing in it that I most heartily endorse.

Editor Macdonald has not personally written the objectionable things in his paper but he has allowed them to be written by others and he has printed them without any protest against them, so that they have really had his endorsement.

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ed every right to consideration, and instead of being bowed to, they ought to be driven off the earth as thieves and murderers." Mr. Pentecost is running dangerously near criminal indictment. It only needs some fool to attempt to act on his suggestion to find himself in the position of the Chicago anarchists. The ten million starving people that he foolishly imagines to exist in this country might not be able to save him. Such silly remarks are really out of keeping with his general intelligence.

"DAVID ECCLES.
Washington, D. C., June 26, 1905."

That letter is sensible and to the point.

They are men like the preacher Pentecost who sit in safety and inflame the minds of the weak against the rich, when the best three friends that man had were all rich men, Joseph of Arimathea, Zacheus, the banker, and the rich Lazarus that lived in Bethany while there is no intimation that Jesus ever even spoke to the poor Lazarus that lived in Jerusalem.

As Eccles suggests Pentecost is sharp enough to keep out of "criminal indictment."

SUNDAY AND LIQUOR

I have waited from Monday morning until Tuesday morning to report the outcome of a Sunday drunken debauch.

I know a government official. He and his brothers inherited an appetite for liquor from their father who was a drunkard in his younger days. One of the official's brothers died. All of the family are Christians and belong to one of the fashionable churches and are nice good people. The official had a wife who was much like him; he was liable to lose his job, and for ten days or two weeks he quit drinking and was as nice and competent and elegant a gentleman as could be found anywhere.

He was all right Saturday, but when Sunday came he got drunk, and Monday morning he was a picture of debauchery that was pitiful to look at.

That man represents the high society of our country, and now I will give you a sample of the poor society of this country.

They are a Negro man and his wife, both fine servants and strong and competent and kind and respectful and polite and getting fine wages and are kindly treated.

They are full-blooded Negroes and are devout Christians. They were all right up to Saturday, when they began to make arrangements for Sunday.

On Sunday they went to church, and the woman got drunk. Monday she had to have a doctor, and Tuesday morning she got back to the place where she worked with the hair all tied up, still sick from the effect of the Sunday debauch.

This is a sample of the workings of the liquor traffic, and any church or church and whisky business should continue.

The saloon keepers are nearly always Catholics and only give their money to the Catholic church, but the distillers are all Protestants and give their money to the Protestant church.

The Catholic priests do not preach against the liquor business at all. The Protestant preachers want to crush

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No. 6.....3.05 P. M. 6.10 P. M.
No. 2.....5.25 P. M. 7.45 P. M.

Southbound
Lv. Cincinnati.....6.50 A. M. 10.00 A. M.
No. 1.....8.30 A. M. 10.55 A. M.
No. 9.....4.00 P. M. 6.50 P. M.
No. 3.....8.15 P. M. 10.30 P. M.

Special train leaves Lexington 7:30 a. m. Tickets good only on date of sale on special train. Returning leave Cincinnati at 8:30 p. m. same date.

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Passadena, Calif.—Enclosed please find \$1.00 to pay for another. I do not know whether my time is up; no difference, I want the blade.

And Wilshire would take the Pope's job to-day if he could get it.

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